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**BOOK NOTICES.**

*Contributions to North American Ethnology, Volume 7. A Dakota-English Dictionary by Stephen Return Riggs. Edited by James Owen Dorsey. Washington: Govt. Printing Office. 1890 [1892].*

The original "Grammar and Dictionary of the Dakota Language," collected by the members of the Dakota Mission and edited by the Rev. Stephen R. Riggs, appeared in 1852 as vol. iv of the "Smithsonian Contributions to Knowledge." It contained a grammar of 64 pages, a Dakota-English and an English-Dakota dictionary, and was, until very recently, to be regarded as the greatest work of its kind ever published.

After a lapse of forty years a new and enlarged edition of the Dakota-English part has been sent forth, and we are promised in the near future a new edition of the grammar and of the English-Dakota part. This time it is the U. S. Geological Survey that does the scientific world the service of issuing the work. It is a most valuable service too, since the edition of the old work was exhausted years ago (he who desired a copy could obtain it only through a bibliopole at an exorbitant price), and in the meantime students of the written language of the Dakotas—philologists, teachers, missionaries, educated Indians—were constantly increasing in numbers and the demand for the work was advancing.

Much of the new material in the present volume is the work of the editor of the original volume, the late Rev. S. R. Riggs; but more of it seems to have been contributed by the Rev. Messrs. Cook and Cleveland and by those worthy sons of illustrious sires, the Revs. Alfred L. and Thomas L. Riggs and the Rev. J. P. Williamson. The labors and rewards of the great Dakota Mission have been hereditary. The editorial supervision of the work has fortunately fallen to the learned care of the Rev. J. Owen Dorsey.

The new Dakota-English dictionary contains 665 pages; the old contains but 276, and both are quartos of nearly the same dimensions; but the new is not so much the more copious as might appear from these figures; it has larger type and wider margins than the other and it has but 38 lines to the column, while the old has 55.

The old edition, we are told, contains about 16,000 words, but we are not told how many the new contains. In order to arrive at some idea of the extent to which the dictionary has been increased, the writer counted in each volume the different leading words beginning with one of the following eight letters: c', g, k, p, t, u, z, and z'. These letters were selected to save labor, as the words beginning with them are few. There are 305 such words defined in the old volume and 392 in the new, an increase of 87 words, or about 28 per cent.

In examining these additional words it is surprising to find that the great majority of them are dialectic—mostly from the Teton dialect; very few seem to belong to the Dakota language in general or to the Santee (*Isaŋti*), dialect which the writers of the old dictionary chiefly sought to represent. Of the 87 words referred to, only about 16 are not dialectic. This shows how thoroughly the pioneer members of the Dakota Mission did their scholarly work, and if further evidence of this were needed it might be found in the rarity of instances in which the definitions show amendment in the new volume. The dialectic additions, beginning with the eight letters referred to above, are about 71, or over 23 per cent., added to the old dictionary; but these additions are only of words used as headings and followed by definitions. Besides such, many dialectic synonyms are presented which follow the definitions and do not appear as headings. In a number of instances the dialectic word differs from the standard word only in one or two interchangeable consonants or in the addition or subtraction of the nasal *ŋ*.

It would be presumption in any one, even in one to whom the sonorous Sioux is a mother tongue, to imagine he could correct anything in this great work; yet, emboldened by the example of the school boy who differed with Webster, the writer has allowed himself to fancy that in a few instances he could improve the definitions; but he will not dare to mention all of these instances, lest confusion and shame should eventually overtake him. The following will suffice: The *Psoralea esculenta* (Pursh), the *Pomme blanche* of the French Canadians, the *tipsiŋna* of the Dakotas, is referred to under two headings (*owobopte*, *tipsiŋna*,) as "Dakota turnip," and under two other headings (*bopta*, *owopte*,) as "turnip." In the English-Dakota part of the earlier publication *tipsiŋna* is given as the Dakota equivalent for the English word turnip. This is misleading. The

*Psoralea esculenta* belongs to the *Leguminosæ* or Pulse family, and is far removed from the true turnip in its botanical characters. Hewáktokto is *not* the Dakota name of the Arickaree Indians. This is a point on which the reviewer has reason to believe himself specially fortified, and therefore ventures with some confidence to differ with the "Dakota-English Dictionary."

It is to be regretted that Dakota local names, which no one could so ably translate as the lamented author of this work, are not more numerous in the dictionary.

W. MATTHEWS.

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*Atlas der Völkerkunde. Fünfzehn Kolorierte Karten in Kupferstich mit 49 Darstellungen. Bearbeitet von Prof. Dr. Georg Gerland, Strassburg. Gotha: Justus Perthes, 1892.*

This meritorious work, with its vast assemblage of details, may be called unique in its execution, though not in conception. It is an enlargement of the ethnological or seventh part of Heinrich Berghaus' "Physikalischem Atlas," and Berghaus' maps are here so thoroughly recast that even their outlines are scarcely recognizable, for modern research has made too many additions necessary.

Preliminary remarks are added in form of a preface, and their perusal is absolutely necessary for the comprehension of the maps. These are subdivided into little squares by lines drawn from east to west and by other lines intersecting them vertically, so that any name mentioned in the index can be found by consulting the squares.

One planiglobe serves to represent the color of the skin in the different races, another that of the hair, of which there are two great subdivisions, straight and curly. The density of the population is very graphically represented by the increasing density of the shades. Religion, religious conceptions, endemic distempers, epidemics of the nineteenth century, dress, foods, human occupations and dwellings fill each one planiglobe. Then come the races, nations, and tribes of the five parts of the world, represented on seven full-size maps, with cartoons on the margins showing tribal distribution in mountainous or other countries where the races are more mixed than in others, all of special interest to the ethnographer.

The languages of the world are represented, some by stocks, others by groups of stocks, and eleven colors are employed to show their principal elements. Six cartoons are added on the margins.

The volume closes with a racial map showing the distribution of